

A DIALOGVE
between Custom and Veritie
concerning the vse and a-
buse of Dauncing and Min-
strelle.

7

Rom. 13. 12. 13. 14.

The night is past, and the daie is at hand, let vs therefore cast away the workes of Darkenes, and let vs put on the armour of light, so that we walke honestly as in the day, not in gluttony and drunkennes neither in chambering and wantonnes, nor in strife and enuyng: but put ye on the Lord Iesus Christe, and take no thought for the flesh to fulfil the lusts of it.

Imprinted at London at the long Shop
adioyning vnto Saint Mildreds
Church in the Pultrie by
Iohn Alldc.

THE
CONSTITUTION
OF THE
UNITED STATES

Article I
Section 1
All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Article II
Section 1
The executive Power shall be vested in a President of the United States of America.

2

To the godly and faithfull Mi-
nisters of Christe and Prechers
of the Gospel. Maister Robert Crouley
and Maister Thomas Brasbridge, grace
and peace from God the Father
through Christe Iesus our
Lord be multiplied.



The benefits which
God hath mercifully po-
wred vpon vs (most vile
& wretched sinners) are
multitude innumerable,
in value ineffittable, so that the slender
capacitie of our weake wits is not able
thoroughly to comprehend them, much
lesse the feeble voyce of our stambzing
songs worthily to declare them. A-
mong which manyfolde and rich graces:
this is to be reckoned of grettest price, that
he hath blessed vs with the comfortable
word and glad tidings of our eternall
saluatiō, freely purchased vnto vs by his
welbeloued sonne & our onely saueour
Christe Iesus, and hath by the princely
authoritie of his worthy Minister cor-
moste gracio^s Quēn brought in again,
established, and these thre and twentie

Ay.

reces

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peeres continued the same (God graunt
that long it may abide, flourish and fructi-
fise among vs for all which his unspeak-
able blessings, he requirith nothing of vs
but that we cheerfully take the cup of sal-
uation, and give hartly thanks vnto our
loving Lord, and yeld dutiful obedience
vnto the diuine precepts of our gracious
God. Vnto alas who truly performeth
these: Is he a grateful receiver, which
cōtempruously receiuet such a bounteful
gift: Doth he performe loyall obedience,
which stubburnly rebelleth against his
Lords lawful commaundement: Is not
the comfortable message of our happy re-
conciliation vnto God onely by Christe
Ies^{us}, despitefully contēned of many: Do
not y^e moste parte rebelliously in deed re-
sist the perfect law of the Lord: And how
then can we be laid dutifully to render
vnto our heauenly father that which in
respect of his great bountefolnes he may
rightly challenge: As truely as the Lord
liueth: vnthankful ingratitude is abho-
mination vnto the Lord, and stubburn
rebellion as the sinne of witchcraft. Why
then do we not dayly and houely even
euery moment tremble and quake for
fear

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fear lest his heavy vengeance & terrible
wrath fall vpon vs disobedient childezen,
for these and the like sinnes which wee
haue vngodly committed. But the holy
Scripture containe a large volume,
and the whole law consisteth of many pre-
cepts, so that perfectly to know forth and
in liuely colours to expresse y^e manifold
and greuous offences which we moste
wickedly haue committed against the testi-
monies of the highest, doth require a lon-
ger discourse then I purpose to prefix or
set before this short treatise. Yet that we
may partly beholde y^e euill fauored defor-
mities & filthy stains y^e abound even a-
mong them y^e account them selues moste
handsome and beautiful. let vs look as
it were by a glimpse into the clere mir-
rour of the pre word of the Lord. The
almightie Iehoua spake vnto his seruāt
Moses and gaue him this commande-
ment to deliver vnto the childeⁿ of Isra-
el. Keep ye my Saboths, for it is a signe Exo. 31
between me and you in your generations 24.
that ye may knowe that I the Lord do
sanctifie you. We shall therfore keepe the
Saboth, for it is holy vnto you. He that
defileth it shall dye the death, &c.

Aiy.

Wær

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There are two forcible reasons added to the commaundement, to moue the people of Israell diligently to obserue the Saboth. First for that it is a sore signe of their sanctification that they being defiled by the lothsome filthynes of sinne, are sanctified by the Lord and made pleasant in his sight. Secondly for that they which pollute the holy Saboth shall suerly dye. These ought to be sufficiēt to cause men to keep holy the Saboth day, either for profit, in respect of all worldly things incomparable: or for death, notwithstanding all mans deuises ineuitable. But wherein consisteth the right vse of the Saboth? and what is it truely to keep holy the Saboth day? If we wil (as we ought) vse and obserue it according to that requisit order which the Lord hath prescribed in his Sacred word: we must not do y thing that pleaseth our selues: we must not speak our owne words: we must not do after our owne imaginati-
on, neither seek our owne wil: we must
keep our selues that we do no euil in the Lords holy day. But it is not inough to eschew euil: but we must also do good. Therfore in halowing the Lords day of
rest

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rest, we must holde greatly of the things
that please the Lord, and keep his com- Esay. 56
maunt, we must stick to the Lord to serve
him to love his name, to be his servants
to fulfil his covenant, to give him y^e hono^r.
Now if this straight line be laid to our
crooked lines, and this just rule to our un-
ruly behaviour: oh how far out of square
shall we be found? For when doe we
more practise our vain pleasures: When
doe we more after our owne wicked im-
agination? When doe we more seek our
owne froward wil? When doe we more
speak our owne filthy & corrupt words?
When doe we exercise more evil then on
the Lords day? As for other dayes every
man in his vocation (if he haue any natu-
rall care to maintain him self and his fa-
milie) wil apply his worldly businesse, he
wil not let a char. But the holy Sabbath
is so unholyly spent, as if it were conse-
crated to the abominable idole of fleshy
pleasure, rather then to the true service
of the almighty God: for if there be any
match made for the triall of any mastrie,
or meeting for meriment (as they terme
it) either between town & town, or neigh-
bour & neighbour, or if there be any keep-
ing

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ing ales, either for y^e maintenance of the Church, or for some that are fallen into decay. When must these be tried or down but vpon the Saboth day? If any go about with a pewter or rather pilfering game (because by offering a few of profit, it principally robbeth men) when must it be played but vpon the Sabaoth day? And who more to be blamed for this then such Iustices vnder whose licence they do it? is this y^e way for Magistrates to shewe them selues men fearing God, to giue men licences whereby they may rebelliously break Gods commaundements them selues, and be wicked instruments to cause others to do the same? Let such knowe that the Lord shall iustly lay to their charge, that their hands haue ben cheef in this trespasse.

cod. 18.21
[620.19.7-

Moreover whereas many Spinsteres line idlye moste parte of the week when they shoulde work, do not they by wicked abuse of their instruments prouoke the people to unhallow the Lords holy day, by deuilish dauncing the surce of much naughtines, and do not to to many of all degrees with tooth and naile censure to vpholde this ffoole of wanton pleasure

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pleasure, which prouoketh Gods indignation? The youth doe seruice vnto it with their bodyes, they commit filthy fornication with it, being befoze married vnto their husband and head Christe Iesus in Baptisme. The elder sort offer sacrifice vnto this Idole, soe wheat, some mault, some Barley, some other victualls, some money, and by these meanes shew themselves shamelesse Baundes to maintaine their Childzen and seruants in this spirituall whoredome, being by dutie bound to bring them vp as Chaste Virgins, and undefiled members of Christe. The annuents or Officers (some of them) are present at this Idole seruice. and by their presence (it may be also by their words promising them aid, and by their deeds giuing them some maintenaunce) encourage these Idolaters to continue and go forward in their abominable seruice, being appointed of God (to whom they shall yeeld an account) for the punishment of them that doe euil. for the suppressing of vice, which should haue the spirit, and pray with David. O turne away mine eyes lest they beholde vanitie, and quicken thou me in thy way. In such places
where

Rom. 13.
1. Deut. 2.
Num. 27.
Psalm 119
Psalm 55

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sal. 115.
sal. 5. vers

zech. 8. 14

where GOD by good Magistrates hath quite thzown down this Idole, Sharply reprimed the Idolaters, and iustly banished thamnuz (I mean vain mindtrilles) The women mourn & lament for him, so that of all sorts to to many conspire to maintain this wanton and fleshly Idolatrie. The like might be said of diners oter abuses, which reign amōg vs, wher by the Lords Saboth is greatly prophaned, but for breuitie sake omit them. Now as we defile the holy Saboth by doing that which we ought not to do: so we cōmit the same offence by leauing vndon y which we should do. For we should holde greatly of y thing that pleaseth the Lord, but few regarde it, few professe it, few name it. We should fulfil his Couenaint and keep it, but few do it, few know it, few read it. We should stick to the Lord to serue him, but who performeth his seruice? who acknowledgeth it? nay who flæeth not from it? who yeeldeth not him self as a bondslauē to obey sinne? We should loue his name, but is it not of the greater parte contemned, spited, and hated in the faithfult Chzistians? We should giue him the honour, but

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but how shamefully do we dishonour him
by drawing sinne together as it were
with Cart ropes: farre of then are wee
from rightly observing the Saboth day.
And shall not the consideration of our
great disobedience in transgressing this
divine law for every one of vs to say wth **psal. 119.**
David. I saw the transgressors & was **psal. 22. 6.**
grieved because they kept not thy word, **psal. 7. 3.**
feare is come vpon me for the wicked,
that forsake thy law. For if that man of
God, the holy Prophet was so touched
with grief, and stricken with such a feare
for the wickednes of other: how much
more ought we to be grieved at the very
hart, and to be astonied for fear of Gods
iust iudgemens, which hang over our
heads, and are ready to fall vpon vs (but
that his endlesse mercy as yet driueth
with his iustice) for our owne manifeste **Ezech. 30. 21**
and greivous transgressions, euen of this
precept: For the Lord hath threatned to
poure out his wrathful indignation vpon
such as pollute his Saboth. If we wil **Iere. 17. 27.**
not be obedient vnto him to hallowe it:
then shall he set fire vpon the gates of
our Cities and townes and it shall burn
vpon our houses and no man shall be able

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to quench it. These and far more greivous
us threats uttered by him that is able to
bring them to passe, should be fearful and
terrible vnto our guiltie consciences. and
should perforce drive vs to remove (as
much as in vs lyeth) all occasions which
the subtle enemies of our salvation doe
offer to break this commaundment of
the Lord. Neither is it sufficient to haue
regarde of our selues onely, but we are
bound by the rule of Christian charitie to
seek one an others welth. the which hath
ben as a spurre to prick me forwarde to
attempt this means to reclaime some if
it maybe, from the shamefull abusing of
the Saboth, which is done by heathnisch
dancing and vain Minstrellie.

But it may peradventure be thought
an vnadvised enterprise and needlesse
work, for me to attempt the publishing
of any thing in print touching this ar-
gument seeing other before have bothe
taken in hand, and prosecuted the same.
Unadvised: because I may seem to forget
that they haue diligently labored herein.
Needles: for that the matter is already
thoroughly handled, as in other languages
so especially in our meth. & tung for the
vsc

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use and benefit of the vulgar sort. To
this I answer, that I am neither forget-
ful of other mens painful travail herein:
neither yet doth their diligent discouraging
hereof cause me to leave off this mine at-
tempt as a thing needlesse. Nay it did ra-
ther encourage me, & stirre me forward
to take this little paines that I have be-
flowed herein for the infectious contagi-
on of sinne in generall, and this speciall
kinde of popsonable plague of y^e deuillish
abuse of censuring and disordered min-
drelle, hath infected as it were y^e whole
Kealme, and run in a manner over all
the body, almoste from top to toe in times
past: but there hath been a moste souere-
ign medicine prescribed, composed of di-
uers manners of herbes of great vertue,
gathered out of sundry gardens. I mean
many good and grave sentences collected
out of the wordes of God, and writings of
learned men bothe Christian and heath-
nish, being vnited and knit together of
such singular operation that it purgeth
the infected, and preserueth the whole
and serueth for all complexions, if they
wil receive it. This hath been with great
diligence & labour by diuers godly Prea-
chers

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chers in their Sermons, and some in writing, applyed vnto the infected, and infinit numbers the spirit of God working inwardly together with the outward applicatiō herof, have beene clene purged from this noysome discaise, & many wel amended, though it stick so deep in the bones of many that it wil hardly out of the flesh. I cōsidering with my self the great commoditie y^e redoundeth to the Church of God generally, and as it were sensibly feeling the helth that hath beene restored to many by these meanes, was incouraged to minister this medicine (according to that small skil wherewith God in mercy hath indued me) as occasion was offered, in teachig. But seeing many stomakes so queasie that they could not take and digest it, many also so full with surfeiting by excesse of worldly pleasures and fleshly delights, that they would not at all receiue it: I studied with my self in what sorte I might deal, that they might accept it. At the last remembering that some delight in prose and some in verses: I addressed my self to comprehend this argument in verses (though not pleasant to the eares of such as delight in vanitie

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right: yet I hope (by Gods working) profitable to the hearts of such as reioyce in Ueritie that thereby some might taste how good and holsonie this medicine is, and it may be that one kinde of meat diuersly dished, may prouoke diuers mens appetites to taste of it, and one bit may satisfy another, so that they may feed well of the same. Now that it may be certainly known, that I minister the same fast they doe: I haue referred the readers to the same gardenes and borders, from whence they gathered the sencerall herbes wherof this compound is made, so that not the substance: but the manner of dressing of it is altered. And if this may be a meane to ad, though it be but one, to the nūber of them which by their diligent labor haue been restored: I haue my desire, and the perfect recouery of one disordered person being reclaimed from the vnechristian prophaning of the Sabbath by the wicked practises befoze mentioned: shall reioyce me more, then all the scoffing taunts of curious byaines shall make me sozry, soz my plains and simple handling herof, the which is don partly of set purpose soz the capacitie of the ignorant,

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no2ant, that they might reap the more profit to their better instruction. And I dout not but either the graue sentences of heathenish men wil moue some euen for shame lest they should be worse then heathens, or the godly sayings of chzistians wil perswade them, or the diuine maiestie of y^e testimonies of Gods wo2d constraine them to renounce these vaine delights of the flesh, and delight themselves in the holy exercises of faithfull chzistians.

Gal. 2. 2.

But that it may take the better effect: I haue thought good (in some respect) to follow the godly practise of y^e Apostle Saint Paule, who after he had certain yeres preached the gospel among the gentiles: went vp to Ierusalem and declared to them that were chief of y^e Apostles that gospel which he had preached among the Gentiles, lest by any means he should run or had run in vaine, not that the Apostle doubted of the doctrine which he had taught, or that the certentie of faith dependeth vpon the consent of men: but that he had a brotherly loue towards the babes in Chziste, which had scarcely tasted of sound doctrine, that his painfull preaching

preaching might be moze profitable vnto
to the, he sought to take away the stum-
bling blocke which the deceiners & false
teachers had cast in their way to hinder
their edificatio, namely that the doctrine
which he taught was contrary to the doc-
trine of the Apostles. This was a great
temptation to y weak consciences of yung
christians, to hear that the chiefe doctors
and principall pyllars of the Church did
disagre, and dissent in doctrine. Paul ther-
fore by conferring with the Apostles, and
therby making it manifest that their
doctrine was all one, and that it was a
deuillish lye which was byuted abroad
by the seducers touching the contrarietie
of his doctrine with Peters & the other
Apostles: taketh away that let wherby
Nathan craftily went about to stay the
the free course of the gospel.

For when this was apparaunt his
former laboures perished not as frutes-
les, and he might goe forward with the
moze frute. In like manner dealeth this
subtil serpēt in this cause I haue in hand,
for he would bear the simple folke in hand,
that this beathnish dauncing and vaine
piping hath not ben gainsaid but of
late, and that by yung heads; which haue
B. little

little learning, and that such, which for
age are more grave, and for knowledge
are of more sound iudgement doe either
holpe with, or at the least not against the
same: and so would keep them in paradise
stil. Therfore to redresse this mischeef,
and to proue that the Devil herin spea-
keth of him self being the father of lyes
and that that which hath been already
taught either by preaching or writing,
or hereafter shalbe touching these abuses
may become more profitable to the ig-
norant people: I thought good to de-
dicate this my simple labour vnto you
(good Maister Crowley and Maister Bras-
bridge) of whome the one for his olde
age being sound in the way of righteous-
nes, is to be honored as a reuerend fa-
ther: the other in respect of that which
he hath doen towards me, is of mee to be
reuerenced as a liberall Maister, and
bothe for your singuler knowledge to be
heard of all men, as learned Maisters in
Israell. For I doubt not but many, when
they shall see your learned consents her-
vnto, wil embrace that which hertofore
they haue reiected without due conside-
ration or diligent examination of the
matter

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matter. Especially it shall confirme many of your native contrie men, which are by Gods merciful gifts reclaimed from those fleshly vanities, when they shall perceiue that you (the godly same of whose effectuall faith soundeth among vs) approve that which they haue received of their owne pastours. I therefore not doubting of the matter (for I certainly knowe that such abuses are not tollerable, nor yet fearing the proofe of it, for I am thoroughly perswaded that it is sufficient for such which are not contentious: but onely that it might be more profitable to our countrie where these abuses are ouermuch vsed) craue your godly consents heer vnto, and desire to publish it vnder the protection of your names, who are wel known to be careful furtherers of all godlynes. Which God graunt (if it be his wil) that ye may long be to the great aduancement of his glory, the singuler profit of his Church, and the continuall quiet and comfort of your owne consciences.

Yours to commaund in the
Lord, Thomas Louell.

By,

To

To the Readers of this tretise,
Robert Crowley wisheth the directi-
on of Gods spirit.



Y ou haue heer (deer Christiās)
the labours of Thomas Louell
(a faithful minister of Chryste,
and disposer of Gods secrets)
wheerin he hath shewved himself godly,
painful, and learned. Godly, in seeking
to set forth Gods glory, in suppressing
(yea rather rooting out) of vice, and ad-
uancing of vertue: in laboring to re-
duce the Saboth or dayes of rest, to their
right use: in striving to stoppe the cours
of vvanton youth in Christians. in dis-
charging the office of a good Pastor, not
only in ministering of spirituall foode to
the sheep of his owne folde: but also in
wvriting, wvwhich may be profitable to
the vvhole flock that Chryste hath bought
wvith so deere a price. Painful he hath
shewved hīself, in that he hath doon this
in a dialogue or talk betwveen tvvoo,
wvherin is obiected, and fullie answered
red vwhatsoever the fleshly minded is or
can

To the Reader.

can be able to obieſt againſt that which he taketh in hand to teach. Yea, and further, he hath doon it in (verſe, where is much more difficultie then in proſe) that thereby the careleſſe mindes of wanton perſons, might be mooued to read or hear, that which otherwiſe they would neuer regarde. Learned he hath ſheued him ſelfe in that he hath confuted all obiections, and confirmed his owne aſſertions, by ſufficient authoritie of holie ſcriptures, and alſo by the iudgement, both of eccleſiaſticall and profane writers, yea, and by the lawes and conſtitutions made in generall counſailes, and in our owne parliaments alſo. Receiue thankfully therefore theſe (our brothers) labors ſo godly, ſo painfull, and ſo learned. Embrace veritie, we be not moried to cuſtome: but to Chriſt. He neuer ſaid, I am cuſtom: But thus he hath ſaid. I am the way, the trueth, and the life. Let vs therefore walke in him: that when our iourney ſhalbe ended: we may enter with him into that endles reſt, where.

Bij.

of

To the Reader.
of the rest of the seuenth day is a figure.
And line vwith him in that endles
life that he hath prepared for vs.
vvhich God for his mercie
sake graunt vs all to
doo. Amen.

¶

Yours in Christe
Robert Crowley.

CD



A

*A Dialogue between Custom
and veritie concerning Daun-
cing and Minstrelle.*

Custom.



Wē I beholde y discord great
bout things of sundry kinde:
one thig aboue y rest there is
that runs oft in my minde.

Some frænd therfoze I seek to finde,
to him the same to shewe:

And it discust betwixt vs two,
the truthe therof to knowe.

Ah frænd, wel met for one I wisht,
a matter to dissolve:

Wherof I greatly stand in dout,
and oft in minde reuolve

Veritie.

If my small skil in any wise,
to you may profit bring:

In honest cause it shall not want,
therfoze declare the thing.

Custom.

But first your name I doe demaunde,
and that the truthe be tolde:

Euen as you think hercin and that,
you nothing doe with holde.

Veritie.

Wing.

In

A Dialogue against
In trueth my name is Veritie,
the trueth therfoze I tel:
And hate all lyes and flatterie,
though few doe like me wel:

Custom.

For to discourse my cause you are,
the chéff that could be found:
For Custom I, and you the trueth,
therof shall search the ground.

The knot that I would haue vntied
is in the great dissent:
Of men concerning dauncing, which
bearin haue right iudgement.

Veritie.

Your cause is hard to be discusst,
and trueth therein to tel:
Gets many foes of all degrees,
Dauncing they like so wel.
Yet sith that trueth is great, and doth
prenaile in spight of all:
Confirm thy cause, if thou haue ought,
confute the same I shall.

Custom.

In this conflict and battel feare,
in front shall Scripture be:
As Armo, strongst that thou therwith,
dismaid, the rest maist flee.

Sam. 6 : 6 That princely Prophet David eke,

and

the abuse of dauncing.
and king of Israell:
Did leape and daunce before the Arke,
as sacred Scriptures tell.

Veritie,

That noble king and man of God,
before the Arke did spring:
With dauncing leapes, with all his hart
but for no worldly thing.

But praise the Lord, which had him set,
on royall seat as King:

And eke because the mightie Ark,
they back again did bring.

And Micol, which this humble king,
did rashly scoffe and scoorne:

Sam. 6.

Had this rewarde, that of her womb,
no Childe at all was bozn.

Custom.

Sam. 18.

When David Victoz did return,
and great Goliath kild:

With songes the women & with daunce,
did meet him in the feld.

Veritie.

They song & daunst and musick made,
not for their fleshly lust:

But for to see that Giant quaild,
and he now dead in dust.

Which did before blaspheme their God,
and soze their harts afright:

But

A Dialogue against
But ah alas in these our dayes,
in this daunce few delight.

Exod. 15. 20

Custom.

Miriam Aarons sister, and
the women danned and ioyd:
When Jewes did passe the sea as land
and nothing them annoyed.

Veritie.

The cause of mirth, as was befoze,
for that the Lord did save:
His owne, and did his foes all down,
with waters surging wane

Custom.

Likewise when Iephtha Captain flout,
with triumph home did fleet:
His daughter sole, with Timbrell whil,
and daunces him did meet.

Also when Iudith had cut of
proud Holoernes head:

Judg. 11. 34

The women danned, and in that dance,
she all the women led.

Veritie,

Iudith. 15.

1. 13.

In brief to these, as to the rest,
this onely I reply:

To Jewes a common vse it was,
to ioy at victoꝝ.

1. 13.

Because with musick, daunce and song,
they pray to the high Gods name:

Dought

the abuse of daunsing,
Dugt be no cloke for filthy rimes,
or wanton daunces shame.

Custom.

But what to that Saint Luke to vs,
doth shewe in Gospel plain:

When the lost Childe and prodigall
returned home againe?

His parents made great melodie,
glad daunsing eke was heard:

I deem therefore that men may mirth
and pleasant daunce regarde.

Veritie.

Ah, wher's the parent that doth daunce,
or mirth for his cause make:

To see his sonne leane his lewd life,
and wicked waies forsake?

Our custome is cleene contrarie,
we laugh and mery be:

To see them wanton, proud, vnchaste,
and liue in lechery.

And practice that which doth vs make,
to stinck before the Lord:

For which, except we doe repent,
we shall be cleene abhord.

Custom.

The word of God you wrest a wy,
to make your cause seem right:

From it I flie, and for defence,

will

**A Dialogue against
wil run to reasons might.**

Veritie.

**Gods Gospell and his woꝛthy woꝛd,
I neither wꝛest noꝛ wꝛing:**

**But as the text wil teach all those,
that wil attend reading.**

**Turn to the bookes, weigh wel y woꝛds
where these recorde be:**

**That I the truthe bearin haue tolde,
moſt plainly ſhalt thou ſee.**

**The dawning dames delight ſalles
in Gods woꝛd hath no ſtay: (down
Now let vs heare what reasons reach,
to ſaue the ſame can ſay.**

Custom.

**Fiꝛſt reaſon ſaith that daunces neat,
cauſe many men to catch,
A faithfull wiſe, with whome to liue,
yf they can wiſely watch.**

Veritie,

**A woꝛſer way who can deuise,
an honeſt ſponſe to choſe:
Then at ſuch fooliſh fantaſies,
where lewd life they do vſe?**

**Gods booke bid'th man vſe other meanes
if wiſe he minde to web:**

10. 31. 30

**That ſhe haue better qualittes,
then traces fine to tread.**

The

the abuse of daunsing.

The Virgins vertues let him view,
if viewed he doe minde:

Ecc. 4.12

In honest sort let him demaund,
chaste mariage may them binde.

Her Parents paths eke let him pry,
what life they long haue led:

What law they looe, & how they haue,
their tender babes vp bred.

Let parents in this case consent,
so better may they thine:

A wary way be ought to work,
which doth begin to wine.

What godly properties should proue,
her fit to be thy mate:

Of sacred scriptures counsaile learne,
This cause they doe debate.

Where one by daunsing doth obtain,
a spouse that may him make:

Twenty doe make oer friends their foes
while wiues they rashly take.

For making one, and that by chaunce,
let many not be maro:

Let men therfoze those honest meanes,
in wedding, wiues regard.

Custom.

Again, while they doe tread their trace,
and lightly leap about:

They

A Dialogue against
They from their mindes vaine fantasies
euil thoughts doe banish out. (and
Veritie.

While Silla they doe seem to chun,
in Charibd they doe fall:
While thoughts they flee, euil deeds they
to still to sinne are thzall. (doe

But hee that sinne by sinne dooth seek,
out of his minde to thrust:

Walkes not the way he ought to tread,
if that in God he trust.

If foolish fantasies thou shalt finde,
thy soule sore to assault:

Mal. iii.
3. 1. 2. 3.
Mal. 13. 9

And if that subtel Satan shall,
him self in thee exalt.

Salua of the sacred Scriptures seek,
which put such foes to flight:

The godly games and modest mirth,
and that in seemly sight.

So shall these hellish finnes so scarce,
no holde in thy hart haue:

And solace eke thou maist thy self,
if honest mirth thou crave.

Custom.

Our youthful race how shall we run,
will lusty Lads reply:

On Saboths, feasts and holy dayes,
if you lay dauncing by?

Shall

the aduice of dauncing.

Shall we sit dumpeish, dum, and still,

All day like stones in street?

Exod. 31. 15

With tripping toyes, and footing fine,

We wil eche other meet,

Venitie.

Six dayes of seven the Lord hath lest,

our worldly works to plye:

And on the seventh from them to cease,

and onely to him hye.

On this day if we leaue the Lord,

and sinne doe exercise:

What may we plead to claime a place,

or parte in Paradise?

The Maister wil his Seruant mark,

the Father wil his Childe:

In transitory trade, that they

of them be not beguilde,

But how they serue the Lord of Lords,

his Saboths to obserue:

And lawes to learn, they pas not though

their soules for ever serue.

If Maister, man, Parent or Childe,

the dreadfull downe doost minde:

To seek and serue the Lord make haste,

while here thou maist him finde.

Customs.

A goodly sight it seemes to me,

and pleasant to the eye:

To

A Dialogue again

**To see yung men and maidens daunce,
eche other tracing by.**

**At tune of Tabret, pipe or harp,
or Rebeckes mery note:**

**They trip on toe, and turn it trim,
and shout with shrilling throte.**

**Psal. 119: This race while letting round they run,
Danz. c. v. 5 With iumps and comely grace:**

**p. 7. v. 5 They mery make them selues, and all
p. 205 v. 6. the people in that place.**

Veritie,

**What godly eye can it delight,
what pleasure in it dwell:**

**Which is the line that leads to vice,
and hedlong vnto hel.**

**While men with maidens in wanton
vnseemly oft doe turn: (daunce,**

**Their harts blinde Cupid oft doth cause
with Venus games to burn.**

**Thus flames of loue incensed are,
the effect is yet behinde:**

**Which to obtain, by secret meanes,
they shewe eche others minde.**

**If that his mate doe seem to like,
the game that hee would haue:**

**He trips her toe and clicks her cheek,
to shewe what he doth craue.**

**Such tests they vse, and iumps vnchaste
that**

the abuse of dauncing,
that make vnmodest meane:
Such filthy words, that they may seem,
chaste harts to ravish cleene.
While many fondly vie to this fact,
before which liued chaste:
Return corrupt, and vnto sinne,
with great desire haste.
So dauncing wherof you doe deme,
much pleasure to arise:
Doe purchase payne and many plunge,
Into great miseries.

Customs,

Though such effects for lack of heed,
and wit to some doe chaunce:
The sober, wise, and wary take,
no harme at all by daunce.
So preaching and the sacraments,
of things by chaunce which come:
If you esteeme you must relect:
for death they are to some.

Veritie,

Admit there may a man be found,
so fenced with vertues force,
(Like phenix rare, and swan so black)
whome dauncing cannot worse.
For allie soules where is your care,
which Satban cannot than:
while one doth stand shall number fall

Et

and

A Dialogue against
and eke with Sathan run?
Of things that chaunce bow oft they
men iudgment ought to take: (chaunce
And things wherof euil oft do come,
they ought cleane to forsake.
Some things there are, y^e which to keep
the Lord commaunded straight:
And vnto mans saluation,
are counted of great waight.
Of this sorte are the sacraments,
and preaching of gods woord:
For wanton dauncing doth appære,
no precept of the Lord.
Concerning things indifferent,
(while they do good) them vse:
But if much sin of them do spring,
then shoulde we them refuse.
Custome.

Though often dauncing some mislike,
somtime vse it they may:
At whitson tide for churches welth,
ells youth will nothing pay.

Veritie.

Sinne may at no time well be vled,
we ought abhorre it ay:
And chæstly at that feast we ought,
no filthie spozte to play.
For then we celebzate the tyme,

when

119. p

8.

.4.2

74.75

735

the abuse of dauncing.

When holy ghost was sent:

That we wit good might be inflamde,
and vices might be bzent.

When we the flesh should mortify,
shall we put sinne in bze?

Ephes. 5. 6
Col. 3. 6

Foz this abuse, the wꝛath of God
to feel we may be sure.

And though the Lord wil haue an house,
where people may frequent:

By euil that it maintaind should be,
is far from his intent.

But what to God we consecrate,
must godly be alway:

Men ought pꝛouide by honest meanes,
that Church do not decay.

And they which wil no peny pay,
if dauncing be denyd:

To daunce, and not foz Temples sake,
to giue they may be said.

I think if dauncing quite were down,
that many seruants might

If so they would, giue moze to Church,
yet be in better plight.

At that feast men may mery be,
in sober honest wise:

But ought to flec such heathnisch spoꝛtes,
wherof much euill dooth rise.

Cy.

Custom,

A Dialogue against Custome.

Christmas is a mery time,
good mirth therfore to make:
yong men and maids together may,
their legs in daunces shake.

Woe se it with some gentlemen,
a common vse to be:

At that time to prouide to haue,
some pleasant minstrellie.

Veritie.

Mat. 2. 10. The time of Christs natiuitie,
to christians is a ioy:

Col. 1. 15. 55. For that he came to saue vs lost,
1 Pet. 2. 14. 15 our enemies to destroy.

John. 3. 8. To loose vs out of sathans bands,
from syn to make vs fre.

That syn we should no moze obey,
but serue him holily.

Rom. 6. 2. 4 Then filthie dauncing is no mirth,
Eph. 2. 11. 12 for childezen of the light:

Suche fleshly lusts frequented are
of childezen of the night.

In time of sunfull darknes and
of antichristian masse:

Rom. 13. 12. 13 This vyce as many other moe,
4 highly esteemed was.

1 Thes. 5. 5. But night is past, the day is come,
5. 8. Saluation draweth near:

the'abuse of dauncing.

As Children of the light, lets walke
so long as we are here.

And that our time we haue euil spent, 1.Pet.4.2
Sufficient let it be:

Like wantons, drunkards, gluttons, and
in lusts, Idolatrie.

If men of countenance and welth,
haue play at Cardes and Dice:

And heathnisch dauncing in their house,
and eke a sea of vice.

(As some men haue) they shewe them
contemnozs of Gods word: (selues

Because they practise that which is
forbidden by the Lord.

For which contempt, the Lord their ioy, Am.3.10.

To heuines shall turn:

Their mirth to mourning chear, yf him

To serue they wil not learn.

But where as they haue cardes and dyces
for all that come to play:

And minstrels for the dauncing dames,
and youths that goe so gay.

If they some larned men would haue,
to teach their ghestes what gaine:

They haue by Christ his birth and death
and take them selues some paine.

To heare the same: Christyde aright,
then should these men obserue:

AND

A Dialogue againſt
And while they feed the body, not
suffer the ſoule to ſterue.
But (ah alas) this ſeems to men,
a grieuous charge to be:
Then to procure by whome we may,
the light from darkenes ſee.
To farther their ſaluation,
what ſo men doe beſtowe:
They count a charge, but nothing dear,
for that which bringeth wo.
Like vnto Elops cock God graunt,
we may not ſoules remain:
Before the peerleſſe pearle of price,
ſtil to prefer the grain.

Cuſtome.

Soe think when weddinges feaſt is kept
where many men doe meet:
That youthful yers in pleaſant daunce,
may nimbly moue their feet.

Veritie.

That feaſt is ſigne that man hath choſen
a wiſe, ſo to liue chaſte:
To vnchaſte and adulterous life,
vaine dauncers other haſte.
For this eſtate of marriage, men
ſhould praiſe and thank the Lord:
Whoſe fleſhly wicked workers of them
ought clene to be abhord.

1. Cor. 7. 2

When

the abuse of dauncing.

When man and wife doe firmly ioyne,
and faithfull promise make:

Oh let not vs like faithlesse whores,
our husband Christe forsake.

Custom,

If daunce with Anne be so replete,
and vertues shine doe dim:

Mens wits of late are very quick,
and they in knowledge swim.

For dauncing hath been long in vse,
among men of learned skil:

They found no fault but thought it wel,
why then count you it ill?

Veritie,

Gods gifts, they are not tide to time,
nor any age of men: (good

He powers them forth when he thinks Job. 32. 7
bothe how, to whom, and when.

Long custome ought to be no rule,
therby our liues to frame: Ma. 5. 21.
Leu. 6. 16

Except it be the way of trueth,
then may we vse the same.

By multitude your argument,
if you doe minde to proue:

Bothe God and godlynes alwaies,
the smaller sort doe loue.

Noe and his familie were seuen,
saued in pinetree Ark:

When

A Dialogue against

**When all the world beside for sinne,
were drownd with waters dark.**

**When iust Lot and his daughters two,
were sau'd from fire flame:**

**The Sodomits and many were,
consumed with the same.**

**Elyas seemd alone to be,
sinne then did so abound:**

**And to be short, in number few,
the Godly haue been found.**

**The way that leads to life is straight,
and few therin do trace:**

**Broode is the way that leads to hell,
there many run their race.**

Eccl. 1. 4.

Eccl. 30.

**Our Fathers steps and multitude
to follow we deny:**

Job. 13. 2.

Ps. 14. 25.

**Where they from law of God haue erd,
Els follow them we may.**

**Though soe which seem Clerks of great
and others to excell: (Skill,**

**with dauncing holde against Gods word,
they may not beare the bell.**

**Though other all one far surpasse,
yet being but a man:**

**If from right way he tread a way,
we may not follow than.**

**Respect of persons set aparte,
and iudge with vpzight minds:**

Whose

the abuse of dauncing.

Whose proof on word of God is ground,
and therto doe incline.

The Scribe and the proude Pharise,
was thought a learned wight:

And Christe vnlearned, yet in deed
Christe had the trueth and light.

Philosophers were counted wise,
and Paule a soke was thought:

Yet Paule said trueth, and taught them
which hath vs dearily bought. (Christe

Let not the lofty countenance
of men, whom many praise:

Noz noble birth, noz worldly welth,
dasse thine eyes alwaies.

Let word of God the touchstone be,
and not the face of men:

To trye who hath in this discourse,
the trueth set down with pen.

If that the noble Berreans,
oz such like now did liue:

Acts. 17. 11

They rightly would discusse this cause,
and best to trueth would giue,

If by right rule of Gods good word,
this cause might squared be:

Such trifling daunces cleene abhord,
then shortly should we see.

Custom.

Though this thy parte thou hast wel
that it doth firmly stand: (prouo,
From

A Dialogue against
From dauncing yet I wil not yeld,
no2 giue thee upper hand,
Though all my p2of thou hast disp2ou'd
and I no p2of can bring:
This shift I haue, say what thou wilt,
I wil beleue nothing.

Veritie.

Sith thou art froward and selfwile,
gainst trueth and reason bent:
To talk with them whom reason ruleth
a while is mine intent.
God hath with reason you indued,
let reason yeld to right:
With equall ballance weigh this cause,
and in the trueth delight.
Of sundrie sorts of daunce we read,
and eke wherof it sprung:
But we wil talk of that which doth,
to this discourse belong.

plato . lib . 1 .
de legibus, There is a daunce calld Chozia,

which ioy doth testify:
An other called Pyrricha,
which warlike feats doth fry.

Fo2 men in armour gestures made,
and leapt, that so they might:

When need required, be moze p2ompt,
fo2 publike weal to fight,
An other instituted was,

fo2

the abuse of dauncing.

for onely pleasures sake:

Which fleshly, foolish is and vaine,
this daunce should no man make.

Some from Sibilles priestes affirm,
this dauncing first did spring:

Some from the Dræks of Mars, & some
from Hiero Sicil king.

Some say from Ethniks olde it came,
but Chzistom doth tel:

How that this daunce did first proceed,
from Sathan Prince of hel.

The effects cannot be good, that from
such causes doe proceed:

Therefore I with all godly men,
of this to take great heed.

All kinde of daunce is not misliked,
but men should vse it wel:

By gift of God in ioynts of man,
Agillitie doth dwel.

In comely manner if he moue,
apt measures if they trace:

With mean, in time, without offence,
it is a seemly grace.

As songes, so daunces may be vsed,
to praise Gods holy name:

So Dauid daunst and many mo,
and we may doe the same.

For as almightie God hath made,

Solinu

Holst.
Virgil.
de inuen
tam.
lib. 2. cap
Rodolph
Gualteri
in Mar.
51. ca. 6.
Chzistom.
mat. hor

Psal. 148

All

**A Dialogue against
all things his praise to tell:
So cheerly man, who o'er the rest,
on earth as king doth dwell.
For mortall man with reasons might,
high things to comprehend:
God hath indued, that his good Lord
to knowe he should attend.
What he in inward hart doth knowe,
and constantly beleue:
Other to tel a tung he hath,
but God the praise to giue.
As tung and voyce, so members all,
Gods worthy praise to sound:
In sundrie sort created were,
as is in Scripture found.
The Princely Prophet doth prouoke,
with sound of Trumpet shill:
With pleasant lute and warbling harp,
and pipe that plaieth not il.
With Cimbals loud, & dauncing swift,
By all meanes that we can:
Our gracious God to magnify,
before the face of man.
But in this daunce this must we note,
that men should daunce alone:
And eke the women by them selues,
thus seperate eke one.
When Dauid dauced, no womē dauced,
with**

the abuse of dauncing,
 with him, as scriptures tel:
 As men did daunce with Miriam
 if thou dost mark it wel.
 When Jephthas daughter did w^e daunce,
 her Father met in haste:
 She was alone, she did not daunce,
 with men, as reade thou maist.
 When men with men must daunce, & she
 the female kinde aparte:
 If dauncing they wil vse aright,
 to praise God in their hart.

Customes.

But some reply what soe would daunce,
 if that when daunce is down:
 We may not haue at Ladies lips,
 that which in daunce he won.

Veritie.

By this their mindes they vtter plain,
 what they in dauncing seek:
 To feed their fantasie and their lust,
 not God in minde to keepe.
 Such dauncing where bothe men and
 together trace and turn; (maides,
 stirs vp the flesh to Venus games,
 cause men with lust to burn.
 If we the liuing God do feare,
 and dread his lawes to break:
 What so might moue vs vnto euil,

A Dialogue against
 we should ne do no; speak.
 So if the causes we cut of,
 the effect we take away:
 In holy life our louing Lord,
 then better serue we may.
 Lest I a lone with daunce do fight
 this battel should be thought:
 Out of the woꝝks of woꝝthy men;
 lets see what may be brought.
 cle.9.4.5 Sirach that sage in chapter ninth,
 this counsaile doth theꝛ giue:
 In company with dauncing dame,
 see that thou do not lye.
 Gaze not vpon her beantie bꝛaue,
 hear not her mermaidens noyse:
 Lest thou be snared, and lest that she
 inchaunt theꝛ with her voyce.
 Withops (saith Augustine) were wont,
 vaine daunces to repꝛoue:
 But they are now so far from it,
 that they to daunce do lye.
 2m pſe1 Better (he saith) on Saboth rest,
 it were all day to disch:
 Then on that day to be defilde
 with dauncing as with pitch,
 ad fra: Dauncing is a flattering deuil,
 in cre sermo. (saith he) a pleasant sinne:
 A poyson sweet: destroyinꝛ them,

that

the abuse of dauncing.

that take delight therein.

¶ Would that men their sinne could see,
how daunce doth them defile:

Though prickt in pride and garnisht gay,
and they like wantons smile.

And Chrysostom that golden mouth,
for so his name may spell:

Where he of Jacobs wedding writes
this doth he playnly tell.

Chrysost. in
gen. hom.

Weddings thou hearest, but there thou
no wanton dauncing hear: (mightst

56.
11 hom. 48.

Which daunces diabolicall,
be plainly calleth there.

The Bride and eke the Bridegrome is
with daunce (saith hee) beguilde:

And the whole house and familie
therewith also defilde.

Idem in
Math. 14.

And wizing of Herodias,
her daughters dauncing nice:

Before the king which to her gave,
John Baptists head of price

He saith that many now a dayes,
whom Christians men do iudge:

Not halfe their kingdome for to give,
nor others head do grudge.

But their owne soules mosse deer of all,
they give to be destroyd:

While by their deuillish dauncing they

are

A Dialogue againſt
 are dayly ſoꝛe annoyd.
 Mea where that wanton dauncing is
 erected, he doth ſay:
 The Deuil him ſelf doth daunce with
 in that vngodly play. (them
 I with that dauncers then would way
 the Authoꝛ of their ſpoꝛt:
 Which is the deuil, and that he doth
 in daunce with them reſoꝛt.
 Let them that dauncing doe defend,
 whoſe cauſe they plead, regard
 Foꝛ they are pꝛocouꝛs foꝛ the deuil,
 and he wil them reſeward
 Such as maintain this in their houſe
 conſider what a geſt
 They entertain: the deuil him ſelf,
 with whome is little reſt.
 The counſail of Laodicea
 ſaith, Chꝛiſtians may not vſe
 vaine daunces, when they weddings
 they ought on God to muſe. (make,
 That Paſtours pure to ſuch vaine ſpoꝛt,
 ſhould not giue their conſent:
 No not in being pꝛeſent there,
 but ſhould them ſelues abſent.
 Alſo the Counſail of Eſtremada,
 enacted a decree:
 That at the time of wedding, there

Cap. 11.

Tempore
 Theodoſici
 Regis.

no dauncing vs'd should be.
 What minde so sad, so stable and
 so constant, and so wel:
 In order, that the wanton daunce,
 the sound that pipers yel,
 The swinging armes, and feminine
 singing would not infect:
 And mollyfy, and overcome,
 except men these relect:
 Lodowicus Mlines saith,
 voluptuousnes and daunce:
 The kingdome of blinde Cupid, and
 of Venus doe aduance.
 They that any care haue had,
 of honest grauitie:
 Haue filthy dauncing clene condemn'd,
 in maides especially.
 Unshamfast dauncing is the root,
 of filthy wantonnes:
 And dauncing vnto vs did come,
 from gentiles heathnithnes.
 Dauncing the chæfeste mischaunce is,
 in it there is vnrhast
 Behaueour, to whoredome it
 intise th men to haste.
 The sondest of all other things
 is dauncing, not vnlike:
 To maidens, laue on instruments

D.

to

Eras
 Rer
 lib. d
 cont
 munt
 Lap.

Grad
 lleris
 tiane
 ca. 1.

Earl
 matu.

Bu'lin
 D. 1. 1.

Cha'ti
 1. 1. 1.
 Dom.

La. in
 in 1188
 1188. 1.
 Lap. 1.

Corne
 a gripp

to this men vse to strike.
 So that if vanitie did not,
 commend such vanitie:
 More ridiculous then daunce
 no sight should seem to be.
 For if a man remove him self
 from place where they do skip:
 And stop his eares from sound of pipe,
 and see them onely leap.
 He would suppose them to be mad,
 like men not wet in wit:
 To see them leap towards heauen, & see
 the ground thump with their feet.
 Plead for this play the best they can,
 a wanton play it is:

51. 19. And wantonnes who so dooth vse,
 of heauenly ioyes shall misse.

Infant,
 dice,
 de se:
 in le =
 s felt. Justinian this law did make,
 we wil not haue men giue:
 Them selues vnto voluptuousnes,
 wherfore for men to liue.

Lawful it shall not be, in least
 dayes, any daunce to vse:
 Whether for pleasure or for lust,
 but they shall it refuse.

Salust dooth say in his story,
 althoug an Ethnick be:
 Sempzonia was taught to sing,

and

the abuse of dauncing,
and daunce more passingly
Then doth an honest matron seem,
and there he doth them call;
The instruments and snares whereby
men vnto royal fall.
Cicero would no honest man,
in common place to daunce:
Although he therby might attain,
to great inheritance,
Gabin a dauncer pinned fine,
accused was to be:
To muren as a fault was laid,
in Asia daunced he.
In solitude or modest feast,
no man with sober head:
Except perhaps he frantick be,
wil trifling daunces tread.
Bothe Christians and heathnisch men,
I many mo might cite:
Let these suffice, in wanton daunce
that men should not delight.
If Sirach neither Augustin,
Chrysostom, nor Council,
Nor Salust nor yet Cicero,
nor such as I the tell.
Can the withhold from deuillish daunce
in few words then attend:
That thou maist learn of wanton daunce
Dy. what

Lib. 1 de offi
fina.

st. 14. 6

A Dialogue against

What sometime was the end.
Herod with wanton wenches grace
bewitched, did rashly sweare:
And bowd a bow vnseemly for
a king in royall chear.
Half of his kingdome he did graunt,
if she the same woulde craue:
But she intised by mother, chose
John Baptists head to haue.
And sinne to sinne the king did ad,
for dauncing damels sake.
By killing John most cruelly,
whose head the wench did take.
The like to others may be fall,
in dauncers which delight:
Beware betimes, pzeuent this euill,
of dauncing flee the sight.
With cruel murther doth proceed,
and filthy whoredome spring:
And many euilles of dauncing come,
lets leaue that deuillish thing.
For if of Chyiste we Chyistians be,
and with his spirit lead:
The flesh we ought to crucify,
and vnto sinne be dead.
For if that raging lusts do rule,
and in vs moztall reign:
Though pleasant hear a while it seem,

Bel. 3. 24.

it

the abuse of dawning.
It wil be to our paine.
Main pleasures of the world dw passe,
but their retrard is sore:
Which is the second death, in hel
for ever to indure.

Luk. 1621

Customs,
With dawning is so dangerous,
and of sinne such a sinck:
Of minstrells, which dw cause the same,
I would hear what you think.

Veritie,
Musick mislike I not at all,
musicions may play:
In time and measure if it be,
gainst them nothing I say.
But minstrelles which go comonly,
about from town to town:
Wheron their calling for to build,
haue but a sandy ground.
With vs the law of man dwth not,
their kinde of life maintain:
In sacred scripture dwth therof
no proof at all remain.
If neither law of man nor God,
dwth minstrels life vpholde:
That it is built on sandy ground,
to say I may be bolde.

Customs,
Dy.

2

A Dialogue against

**A thing is quickly said, but not
so soon by reason proved
Prove that you say, and then I graunt
minstrels should be removed.**

Inno. Cii.

Veritie.

abets. 14.

**They are accounted vagarant roges,
by act of Parliament:**

**(What reason why they should not then
like Roges to Jaille be sent**

**The Roges doe lead an idle life,
moste minstrels doe the same:**

**The Roges doe beg from house to house,
moste minstrels vse that game.**

**Though clenly they doe cloke the same,
vnder pretence of sport:**

**Yet cunningly they money craue,
all men can this report.**

**In other points alwel as these,
I might them bothe compare:**

**Wherin they rightly doe agree,
but that I doe them spare.**

**Except they doe belong to men,
which are of high degree:**

**As in that act by words set down,
expressely we may see.**

**To such I think, but few of these
vaine Pipers doe pertain:**

To men so graue a shame it were,

scnd

the abuse of dauncing,
fond Fidlers to maintain,
A great disgrace it were to them,
their cloth abroad to send:
Upon the backs of them which doe,
their life so lewdly spend.
And as for those that shrowded are,
vnder the cloth of men:
Which haue not licence so to doe,
I may set down with pen.
Their cloth cannot exempt them from,
the note of ragish name:
Which term is not of my deuise,
the act doth giue the same.
Therefore if they doe think this name,
to sharp and hard to be:
Upon the Statutemakers let
the blame light, not on me.

Customes.

The lawes of this our Realme, I see,
the minstrels vse deny:
Whether the word of God forbid
the same, I pray you try.

Veritie.

The word of God wil not allow
men, any trade to vse:

But that which good and honest is,
the euil we most refuse.

Moste minstrels by vngodly meanes,

Dilig,

their

Ephe

A Dialogue against

there maintenaunce obtain:

What euil, a peny to possesse,
to ow wil they refrain?

Their instruments if you respect,
they vse them to intise.

Wilde youth, olde age (which should be
oftimes to practise vice. (graue)

Therby they call yung men & maides,
together on an heap:

In wanton and lasciuious daunce,
vnchristianly to leap.

On Saboth dayes, which God commaunders
vs holply to keep:

To hear, and read, and search his word,
his honoz for to seek.

.53.1.

Euen then do we dishonoz him,
then do we our own wil:

Then moſte we practise wicked woꝝks,
which God forbiddeth still.

The minstrels with their Mermaides
do so bewitch lewd youth: (sound,

That they prefer the deuilish daunce,
before the whollom trueth.

From minstrels which do cause such
to Church they wil not come: (evil

To learn the Catechisme, of true
Religion the some.

But out of Church at Tabzets sound,
bothe

the abuse of daunsing.
 bothe olde and yung haue run;
 In haste, befoze the reaping of
 Gods wozd hath quite been down.
 This to be true I dare affirm,
 for I them bothe do knowe:
 Why minstrels then should be denyd,
 God cause there is I trowe.
 Their singing if you do regard,
 it is to be abhord:
 It is against the sacred wozd,
 and Scripture of the Lord.
 As fountain at one place (saith James) Ja. 1. 10, 11
 bothe water salt and sweet:
 Dooth not send forth (for natures course
 denyeth that to be meet).
 So godly blessing to proceed,
 and deuillish blasphemy:
 Out of one mouth in no wise ought,
 this sinne doth God deny.
 But this do minstrels clene forget,
 some Godly songs they haue:
 Some wicked Ballads and brummet,
 as companies do crane.
 For filthies they haue filthy songs,
 for baundes lascivious times:
 For honest good, for sober graue.
 Songs, so they watch their times.
 Among the louers of the trueth,

Ditties

A Dialogue against
Ditties of trueth they sing:
Among the Papists, such as of
their godlesse legend spring.
And as with mouth they thus apply,
them selues to euery kinde
Of men, to do the same by deeds,
they be not far behinde.
With modest men they modest be,
with sober they be graue:
With lewd and naughtie companie
they also play the knaue.
For he that cannot gibe and iest,
vngodly scow and frump:
Is thought vnmeet to play with pipe,
on Tabret or to thump.
The minstrels do with instruments,
with longs or els with iest:
Maintain them selues, but as they vse,
of these naught is the best.
Sith then the mean is nought wherby,
they do their liues maintain:
The word of God doth not allow,
that such vse should remain.

Custom.

Though thou thy saying hast confirmd,
and minstrels vse do seem:
Against the word of God to be,
yet many men do deem

That

the abuse of daunting.

That by their godly songs ther dooth,
much profit oft arise:

For some by them instructed are,
how to be godly wise.

And soe from that which minstrels sing,
a great deale more wil beare:

Then when of godly Preachers they
a learned sermion heare.

Therefore if you doe still deny
the singing, I may say:

You are an enemy to that,
which teacheth the right way.

But all men ought that to esteem,
with might and main vpholde:

Which teacheth good, therefore I think,
to sing they may be bolde.

Ventic.

Where one by minstrels godly songs
dooth learn an honest race:

To run, ten times so many learn
to practise sinne a pace.

Be wicked songs which they doe vse,
for such they practise more:

And we are apter vnto sinne,
then vnto vertues loze.

Again what office to instruct
haue they? not publikely

In Church, they are not of the word

callo

A Dialogue against
calld to the ministrie.
Do they vse the order of
private instruction:
Where by all men eche other teach
Christes true religion.
For that is freely to be done,
without respect of gain:
But gain remoune, and so instruct
the ministers take no pain.
With publique office they haue none,
instruction to vse:
And private order, as it should
be, they seem to refuse.
And seeing many more by them
are hurt, then taught aright:
Directly I conclude in them
men should not so delight.
If I should graunt that many be
therby instructed wel:
Yet that they should stil practise it,
I may it thus refel.
The deuils confessed that they knew,
Jesus the holy one:
Of God to be, and of the same,
high God to be the sonne.
The deuiles said true heerin, and some
heerby might haue been taught:
To knowe bothe God the Father, and
the

act. 1. 24

10 5. 7

the abuse of dauncing.
the sonne which hath vs bought.
The maid possessed with the spright,
of diuination:
Said, Paule and other taught the way,
of mans saluation.

Act. 16. 17

And that they were the seruants of
the moste high God aboue:

And so they were, this many might,
haue mou'd the trueth to loue.

Yet Chryste the devils to silence put,
and cast them out of man:

And would not suffer them to speak,
what they did knowe him than.

Paule cast the spright out of the maid,
and took it grieuously:

That she (though true it was indeed)
of them did testify.

The learned yeld this reason, why
Chryste and his Seruant Paule
Cast out the denil, because he sought
heerby no good at all.

But craftyly he went about,
by telling trueth to get:

Credit with men, the better to
insnare them in his net.

And this perswade them, if he could,
that there agreement was:

Between the devils and lining God.

1. Cor. 10

which

A Dialogue againe

11.6.14. Which cannot come to passe.
And having once in credit, he
might all the evil, he could
Deuile, perforce men to destroy,
and neuer be controlde.
The Lord the mischeefe did prevent,
which after might ensue:
By Satthans sleights, wherby in fine
to men great profit grew.
For that they were deliuered
from Satthans subtil wile:
Wherby vnder pretence of god,
he sought them to beguile.
The deuil the same is now, as then,
his purpose is all one:
In minstrels singing godly songs,
he long about hath gon.
Therby such credit he hath got,
that now say what he wil:
Though bawdy wicked blasphemous,
the same he may say still.
For wanton and lasciuious rimes,
are cloked vnder mirth:
And blasphemies go vncontrolde,
though they be Satthans breth.
And why? sozsoth because these men,
some Godly songs doe sing:
All must be good nothing refused,
that

that from the devil doth spring.
 Thus Sathan by permission,
 his purpose hath obtaind:
 Because so long vncasten out,
 in men he hath remaind.
 These mischaunces therfore to redresse,
 the course of them to stay:
 Is sathan to cast out of men,
 this is the redy way.
 The word for this, this meane hath left,
 the preachers with the word:
 Must sharple Sathanists rebuke,
 the Magistrates with sword.
 If these togither ioynd be,
 the deuill for feare wil quake:
 And out of men run to the Swine,
 and haste to hellish lake.
 The cause why men remain possesse,
 as yet with this foule sin:
 Is men to execute their charge,
 straine curtiue to begin.
 The yonger putt it to the olde,
 the olde with custome drownd:
 For vertue vice, for mirth do take
 oft Sathans deadly sound.
 The minister, that magistrates
 should first begin, do look:
 The magistrates, by ministers

that

A Dialogue againe
that Sathan first be struk.

But nether strike So Sathan hath
his pleasure and his will:

His whistle doth deceiue the birds,
and them for euer kill.

But ministers and magistrates,
that such sine should remoue:

Ezech. 1. 18

Am 3. 6

Heb. 13. 17

And to neglect, for these mens blood

shall giue account aboue

To God, whom custom, multitude

Do not yet the face of man:

May mitigate, but they for this
shall feel his anger than.

If this could sink in'o our heads,
and take root in our hart:

It wou'd constrain vs, wittingly
not from Gods law to start.

But (O) mens eares are deaf to hear,
their harts moze hard then stone:

Nothing can pearce their lothsome lines
to cause them to be none.

God make vs fleshly harts (not woorks
of flesh to put in vze)

And therein print his holy lawes,
for euer to indure.

If all things you doe hear in minde,
which I rehearsed haue:

I think you wil, to proue my cause,

no farther reason craue.

Custom.

Thy proof is firm, no more I craue,
but yet I meruaile much:

That learned men in former times,
gainst minstrels brought no such.

Veritie.

When learned wights in time of olde,
blamde dauncers fond delight:

Whereof which are the cause against
vain minstrells they did write.

By name therfore again to thee,
I wil not them rehearse;

This may suffice a godly minde
therfore I end my verse.

Custom.

God graunt I Custom leue my course,
and may be calld to grace:

To yeeld to truethe, and not cause men
to liue in sinful race.

That I by length of time, and long
continuance of ill:

May not perswade the simple sort,
The same to practise still.

But that I which in time began,
may yeeld to him that was

Before all time, is and shal be,
when all things els shall passe.

E.

Veritie.

Veritie,

We, for that which is sayd and proued,
let no man rashly spight:

Not gainst right vse, but the abuse
of things hath been my sight.

God graunt his spirit may quicken vs,
good frute our trees may bring:

We may not fall in firy lake,
where doth no mercy spring.

✱ God graunt our noble Queen may reign
long time with happy dayes:

To purge out clean all popish dregs,
to godlines great scales.

That godly magistrates may strike,
and good lawes straightly vse:

That deathly sin they sharply scourge,
that men may vice refuse.

And that bothe Prince and magistrates,
and Subiects by Gods grace:

After this life may rest in heauen,
all Christians dwelling place.

FINIS.



